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ABSTRACT

Although the social studies curriculum is ambiguous, controversial, and value-laden, the goal of self-determination demands that Native students acquire certain knowledge and skills in this curriculum area. Of particular interest to Native education are social studies encompassing global education, multicultural education, ethnic studies, and cultural studies. Challenges faced by social studies curricula include inaccurate and biased textbooks, development of active and relevant teaching methods, and development of curriculum for and about all students. Social studies may be taught to satisfy a variety of purposes: transmission of traditional American citizenship values; personal development; development of critical and reflective thinking skills; social science education; and development of skills needed for rational decision-making and social action. This last objective has great significance for Native education since such skills would prepare students to deal effectively and responsibly with Native issues. Recommendations relate to curriculum content, national commissions on social studies and Native studies, a national Native curriculum clearinghouse, funding, and coordination among professional organizations. An outline is presented of specific desired objectives for mastery of social studies knowledge and skills, experience outcomes, values outcomes, and attitudinal outcomes. The development of these outcomes into course content and a K-12 scope and sequence for units of study is discussed. Also discussed are classroom environment, Native learning styles, teaching methods, student grouping, instructional materials, alternative methods of evaluation, and exemplary programs. This paper contains 38 references. (SV)

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HISTORY AND SOCIAL STUDIES CURRICULA IN ELEMENTARY AND SECONDARY SCHOOLS

Karen Harvey

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History and Social Studies Curricula in Elementary and Secondary Schools

Karen Harvey

Ultimately, social study is justified in the practice of living, as individuals, families, groups, and societies make decisions. To the extent that we fail to educate all persons toward decision-making in these and many related regards, we reduce our own resources and endanger our own future.
(National Commission on the Social Studies in the Schools, 1988, p. xi)

Introduction

No area of the curriculum is so ambiguous, so confusing, so controversial, and so value-laden as social studies. Scholars, professional organizations, teachers, school administrators, and the general public generally disagree on the definition, the goals, the purpose, the content, the scope, and the sequence of history and social science education. A 1977 publication of the National Council for the Social Studies made the following conclusion: "One wonders what is left to be said of a field which uses a loose confederation of separate subjects for its content and has little or no agreement regarding its goals and objectives" (O'Neill, 1989). Apparently there has not been, nor is there now, clear agreement on what constitutes sound social studies education for either non-Native or for Native students.

However, we do have adequate evidence that this curricular confusion has produced students who do poorly in social studies education as measured by standardized achievement tests and who generally dislike and see little use for this area of the curriculum.

Although the history of social studies education is dismal, and the current status is controversial, it is readily apparent that the goal of self-determination demands that Native students acquire certain knowledge and skills derived from history, geography, the social science disciplines, and the humanities. Further, specific values, experiences, and dispositions that are likely to enable these students to become self-directing, self-sufficient, self-confident, and responsible tribal, national, and global citizens should be embedded in social studies instruction.

It is reasonable to conclude that the area of the curriculum that is primarily responsible for teaching young Native people to be self-determining citizens is in disheartening disarray. Thus, the policy of self-determination, and consequently, Native people, can be rightfully considered at risk. Recognizing that our children are our future, this paper will review the research and literature in the fields of history and social studies education and propose new direction and an integrated, multifaceted approach for excellence in social studies education for American Indian and Alaska Native students.

Part One

For those who wish to influence social studies instruction, some background information must be presented. In Part One, I will (1) present definitions of social studies, global education, multicultural education, and ethnic studies/cultural studies; (2) examine challenges faced by social studies [what, how, and who]; (3) clarify the relationship between the social studies curriculum and cultural studies; (4) discuss the range of purposes of social education, presenting rational decision-making and social action as the most reasonable purpose for Native students; and (5) give a broad overview of commonly accepted goals of social studies education.

Defining the Social Studies

Social Studies

In 1985 The National Council for the Social Studies and the American Historical Association joined together to establish the National Commission on the Social Studies in the Schools. They were soon joined by the Carnegie Foundation for the Advancement of Teaching and the Organization of American Historians. Since the inception of this

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organization in 1985, over eighty organizations concerned with education have been consulted and have offered advice and encouragement to the work of the Commission. The National Commission charged the Curriculum Task Force with defining the goals and providing a rationale for the social studies in the schools. The following concise definition has been used by the Commission and is a product of the best minds in the field of history and social studies education.

> ... social studies includes history, geography, government and civics, economics, anthropology, sociology and psychology, as well as subject matter drawn from the humanities — religion, literature and the arts — and social studies combines those fields and uses them in a direct way to develop a systematic and interrelated study of people in societies, past and present. (National Commission on the Social Studies in the Schools, 1988)

There are other useful definitions that are important to consider for they assist in clarifying the curriculum area to be addressed and add substance to particular considerations as this area relates to Native education.

Global Education

Global education has many goals that are also claimed by other social studies disciplines in the curriculum such as valuing diversity, making connections, and critical thinking. "What is unique about global education is its substantive focus, drawn from a world increasingly characterized by pluralism, interdependence and change" (Kniep, 1986). Kniep further delineates the content of global education as dealing with the present and historical realities that describe and define the world as a global society including the study of universal human values, global economic, political, ecological, and technological systems, and global issues and problems encompassing peace and security, development, environmental, and human rights. Global education has created controversy in some communities. What is significant is that global education is often considered to be synonymous with multicultural education — it is not. Consider the differences carefully.

Multicultural Education

Multicultural education is generally defined by its purposes. Christine Bennett (1986) offers this general definition from the work of Margaret Gibson. Multicultural education is "a process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing." According to Bennett, Gibson's definition has the following advantages:

- Culture and ethnic groups are no longer considered the same and diversity within ethnic groups is recognized.
- Schools do not bear the entire burden of education because there is a consideration of relationships with informal school and out-of-school learning.
- Ethnically separate schools are antithetical since "the development of competence in a new culture usually requires intensive interaction with people who already are competent."
- It clarifies the fact that individuals can be multicultural and they need not reject their cultural identities to function in a different cultural milieu.
- It avoids divisive dichotomies between the Native and mainstream culture, and brings about an increased awareness of multiculturalism as the normal human experience.

This definition has as its goal the education of individuals who are able to retain their own individual and cultural identity and who are competent and comfortable in a multicultural and pluralistic society. It also considers pluralism as "normal" and advantageous.

Ethnic Studies and Cultural Studies

In 1975, James Banks discussed what he believes to be an outdated model of ethnic studies as being monoethnic, parochial in scope, fragmented, and structured without careful planning and clear rationales. Such ethnic studies programs focused on one specific ethnic group and are usually initiated when a particular ethnic group is present or dominant in the local school population, such as schools located on or near reservations. This kind of program does not teach the problems and sociological characteristics of other ethnic groups. He concludes that ethnic studies programs must be conceptualized more broadly and should include information about *all* of America's diverse ethnic groups in order to enable students to develop valid comparisons and to fully grasp the complexity of ethnicity in American society.

In order to differentiate between ethnic studies, whether presented as a monoethnic course or broader multiethnic courses, and cultural studies that are intended to restore and retain tribal languages, lifeways, and traditions, this paper will use the terms *ethnic studies* and *cultural studies* independently. Cultural studies programs most fre-

quently have two major parts: (1) teaching of Native or tribal history, government, and economics, and (2) teaching tribal beliefs, values, and traditions. When cultural studies teach tribal beliefs, values, and traditions, *enculturation* to a particular group is the major goal. Enculturation to a particular belief system or lifeway is not appropriate in public schools, but is important in reservation schools. Ethnic studies do not have enculturation as the major goal. Ethnic studies should be an integral part of the multicultural social studies program for all students. Each term denotes a particular and distinctive type of program about a single ethnic group or multiethnic groups. Because cultural studies are a part of social studies education, and so important to Native people, a later section will explore this relationship more fully.

These basic definitions begin to give direction for the creation of a sound history and social studies curriculum. Before proceeding further, it would be helpful to examine some of the major challenges to social studies curriculum and instruction. It is also significant to consider the population to be addressed — Native students? Non-Native students? All students?

Challenges Faced by Social Studies Curriculum and Instruction

Both history and social studies curriculum and instruction encounter significant challenges that must be noted before addressing the complexity of reform. The first challenge is related to the content of the curriculum — what is to be taught? Current textbooks and commonly used instructional materials related to American Indians and Alaska Natives are too frequently inaccurate, insensitive, racist, and based on unacceptable assumptions. For example, implicit in most current textbooks is the assumption that the European settlers and the United States government had the moral and legal right to dominate a people and a land. Excuses for questionable behavior and unacceptable governmental policy are often cursory, flimsy, and trite. One major high school text explains, "In the 1850s (although they never planned it that way) white men, women, and children began to move into these areas once reserved for Indians" (Boorstin & Kelley, 1986, p. 322).

There can be no place in the social studies curriculum for this kind of ethnocentric perspective, or for inaccuracy, myths, excuses, and the perpetuation of stereotypes, caricatures, and distortions. Further, schools have a moral obligation to teach about historical bias, the impact of unique personal and cultural perspectives, and how to analyze the assumptions in such seemingly mild, but very insidious statements.

It is also crucial to consider the devastating and long-lasting effects on Native students as well as non-Native students that are created by a curriculum that teaches a history of dishonor, defeat, and disfranchisement of Native people. In a multicultural national and global society, an appropriate curriculum would not only strive for historical accuracy but it would also honor, not demean, the lifeways, traditions, and accomplishments of Native people.

It has been noted throughout the testimony received by the Indian Nations At Risk Task Force that Native students face tremendous cultural and value conflicts; therefore, a social studies curriculum that does not acknowledge and teach how personal, social, cultural, and democratic values influence our common and unique social experiences will be deficit. Conflicts in values are always experienced, but too rarely examined. Kelley Haney states, "Many Indian children grow up in traditional environments where the world is understood in a different way. We must find ways to help children from this background live with and keep in touch with their traditions but also live and succeed in today's world" (Plains Regional Public Hearing, 1990, p. 3).

Another way of viewing the challenge of the curriculum considers the increasing complexity of today's society, the rapid production of new knowledge, and development of technology. Barth and Spencer (1990) state that the world of information has changed and ask about the message that this change holds for social studies teachers who are charged with preparing future citizens.

> In today's world of exploding information selecting the "top 100" of anything is a futile effort as the list will change before there is time to enter it in a computer. The amount of information in the world doubles every five years; 850,000 new books are published in the world annually, and one day's issue of the *New York Times* contains more information than citizens who lived in the seventeenth century would have dealt with in their entire lives (Wurman, 1989). The experts in information retrieval tell us that we can manage only about 5 percent of the available information. Educational research tells us that students at any level retain briefly about 10 percent of the content they study, and yet we continue to think that what we need is more content. (p. 46)

It appears that the information explosion demands that not only must we change what con-

tent we teach, we must also change how it is structured.

The second challenge we face is that the history and social curriculum cannot ignore instruction — the challenge of pedagogy. *How* history and social studies are taught is as important as *what* is taught. To merely know about the rights and responsibilities of citizenship is no longer sufficient; students must learn the skills and dispositions to be active, involved, informed, reasonable, and courageous citizens — only then will they be self-determining. This goal can only be achieved with active, not passive, instructional strategies and through a vigorous, vital, engaging, and relevant approach to social learning.

The most frequently mentioned criticisms of current curriculum and instruction for both Native and non-Native students that have been identified in the literature and, most recently, in the testimony of Native educators and parents are summarized in the following list. For Native and non-Native students, current social studies curriculum and instruction:

1. Stresses coverage rather than comprehension.
2. Contains inaccurate content.
3. Presents Euro-centric perspectives.
4. Perpetuates stereotypes and racism.
5. Lacks relevance to current and/or controversial issues.
6. Avoids analysis of ethical and moral issues.
7. Encourages passive learning.
8. Rewards learning styles of the mainstream culture.

For Native students, in addition to the problems identified above, social studies curriculum and instruction:

1. Teaches a history of dishonor and defeat.
2. Forces assimilation.
3. Diminishes self-esteem.
4. Promotes passivity, apathy, and powerlessness.
5. Omits tribal culture, history, government and economics.
6. Penalizes divergent learning styles of Native learners.

In considering the particular learning needs of Native students, Linda Skinner states, "We need Indian education to mean using the best of the old and new to educate our people whose histories, cultures, belief systems, and languages are different from the majority" (Plains Regional Public Hearing, 1990, p. 78). Current pedagogy is not working well for Native students; it is not of their culture. Therefore, we must also meet the challenge of integrating sound curriculum with the particular learning needs and styles of Native students. This has particular implications for initial teacher preparation and inservice education as well as for educational researchers. William Glasser, in a filmstrip for teachers (1978), makes the simple observation that "if it isn't working, stop doing it!" This simple advice has a powerful message for those who are working toward the improvement of Native education.

The third challenge or question is related to students — to whom should we teach this restructured and relevant curriculum? Rennard Strickland in his eloquent testimony for the Plains Regional Public Hearing (1990) argues that in an age of increased technology we should look to the culture, the values, and the history of a people whose lifeways are rooted in a different age because it may be a way for our nation to rediscover that which is good in all of us.

> The experience of America's Native people seen from a contemporary perspective can offer wide audiences a powerful message about cultural persistence and change. As the world moves toward the 21st century, the artistic and cultural vision of the Native Americans can help us appreciate the dual task of preserving historic values while building new traditions. It can give us all a new perspective — a perspective that grows out of the Native American experience over the past half millennium — an experience that combines sobering truths with staunch hope that even in the face of devastating change it is possible to retain fundamental values of community, of place, and of season. (Plains Regional Public Hearing, 1990, p. 7)

Strickland concludes that the study of Native philosophy, languages, arts, literature, government, and history should be required of students of Native and non-Native students. To extend his conclusion, this requirement to incorporate Native studies into the curriculum of all students should include urban, suburban, rural, and reservation schools and all grade levels.

In summary, the challenges of social studies curriculum and instruction for Native students require more than simple additions or new courses or revised content. Small adjustments or good-intentioned tinkering will not suffice. These challenges are likely to be met only through fundamental reform in curriculum, instructional materials, and teaching strategies. What is currently in practice

is not sufficient for today's world and tomorrow's self-determining citizens.

Relationship Between the Social Studies Curriculum and Cultural Studies

In the examination of this significant relationship, it is important to review the controversy that currently revolves on how schools should teach more about the contributions of American Indians and Alaska Natives and other racial and ethnic groups. As one might expect, what seems fairly straightforward conceptually is very complicated practically. The need for a revised curriculum is real and urgent; the best way to implement such a curriculum is unclear.

> Two decades after educators and politicians began calling on schools to teach more about the contributions of blacks, Hispanics, Native Americans, and other ethnic and racial groups long absent from the curriculum the debate over how best to do that is reaching new — and sometimes bitter — levels of intensity in schools across the country. (Viadero, 1990)

In California, the state school board has adopted new textbooks that are intended to recognize cultural diversity. However, these books too have been criticized for perceived shortcomings, including important omissions, cultural stereotypes and misrepresentations of history. Currently, much of the major controversy centers on efforts to infuse an Afro-centric perspective throughout the curriculum. The argument presented by the African American scholar, Molefi Kete Asante, mirrors that of Native people when he says, "In a sense, the so-called Euro-centric curriculum commonly used in school is killing our children, killing their minds" (Viadero, 1990).

In the same article, Diane Ravitch is quoted as saying, "The real issue on campus and in the classroom is not whether there will be multiculturalism, but what kind of multiculturalism will there be?" The range of viewpoints on this problem has been expressed in the programs proposed and carried out by Native educators.

One school of thought proposes an ethnocentric or separatist curriculum that tells the story of history through the eyes of a particular ethnic group. The contributions of the group are infused throughout the curriculum in art, music, language arts, mathematics, science, and social studies. Examples of this approach would be in the Afro-centric schools in Portland and Milwaukee and in existing Native magnet schools in Buffalo and St. Paul and the Native "target" program in Minneapolis public schools. The basic assumption that underlies this approach is that as the self-esteem of the child improves through the study of his or her own ethnicity, academic achievement will also improve.

In terms of the Afro-centric curriculum, this assumption is largely untested, but as Faheen Ashanti, a counseling psychologist at North Carolina State University states, "... we've got to the point that people are willing to try anything now that looks like it might have promise" (Viadero, 1990). This statement seems to echo the intensity and urgency of concern of Native people.

Another school of thought, the traditional approach used to address our diversity, maintains that the curriculum should stress the commonalities of many peoples as well as their differences. The usual way this has been accomplished is for schools to offer elective courses in ethnic studies or designate particular periods of time for the study of ethnic groups. Traditionally, for American Indians and Alaska Natives (even in reservation schools), this is evident in separate courses on tribal specific culture or language or a Native studies course in secondary schools. In the case of elementary schools, ethnic content or emphasis on Native culture is often presented as a unit or an "event" around American Indian Day, Columbus Day, or Thanksgiving. Schools are likely to plan a surge in such studies as the quincentenary commemoration of Columbus' arrival on the North and Central American continents. James Banks, a noted scholar in the field of multicultural education, labels these as the contributions and additive approaches (Banks, 1988).

Banks has defined approaches to multicultural education to include: (1) the additive approach; (2) the contributions approach; (3) the transformation approach; and (4) the social action approach. His definition of the social action approach, wherein students make decisions on important social issues and take actions to solve them, fits well with the goals that Native educators, parents, and communities have for their children.

I propose an integrative model to provide both a multicultural education and reform in social studies curriculum for Native students. This model incorporates the recognition that the history of Native people is the history of this land and country — it is not the history of an immigrant or refugee population, nor the history of a people who were forced to come to the continent in slavery. The revision which is needed in the history and social studies curriculum should not advocate a separatist approach for schools serving primarily Native students — but a study of the history of the

United States of America for all students that recognizes the people who are indigenous to its land. This history tells about Native people, their lifeways, their contributions, their struggles, their accomplishments, their defeats, and their triumphs. It requires that all students learn about Native treaty rights and the enduring fight to protect those rights. It demands that students examine moral and ethical issues of the historical past and the present. It asks schools to teach all students about Native people with accuracy and sensitivity, as they were and as they are an integral part of the heritage and history of this land and a vital part of the global community.

This should be the "regular" curriculum and it is different from specific cultural studies on one's tribal history, government, economics, roots, traditions, and ways of being. Assuming that it is possible to provide all students with a sound social studies curriculum (which includes ethnic studies courses), we must then go beyond this basic curriculum to consider the specific role of cultural studies. This is the part that has been ignored in the past and that must be acknowledged for the future and is the curriculum that teaches Native young people about their own unique tribal history and lifeways — what it means to be Navajo, Iroquois, Sioux, or Cherokee. It also teaches specific tribal government structures, economic issues, and social concerns.

When Native people plead for an education that encourages students to discover and develop their spirituality, it includes curriculum activities that promote Native traditions and cultures, and teaches Native languages, they are asking for more than an authentic, accurate, and sensitive social studies curriculum. The content of specific cultural studies focuses on reviving and maintaining a particular culture or way of life — it is a curriculum of enculturation and advocacy for a particular people or a traditional way.

Teaching about a particular culture can and should strengthen and add personal meaning, relevance, and interest to the restructured curriculum that is perceived to be necessary for all students. There is a part of cultural studies, instruction in Native history, government, and economics, that accomplishes these goals, is important for Native students, and that is a legitimate component of the social studies curriculum. Most certainly cultural studies can be a part of the social studies curriculum, but not its entirety.

Again, cultural studies should be conceptualized apart from an ethnic studies program. Referring again to Banks' admonition regarding ethnic studies, "ethnic studies programs must be conceptualized more broadly and should include information about all of America's diverse ethnic groups in order to enable students to develop valid comparisons and to fully grasp the complexity of ethnicity in American society." As the demographics of the country change, ethnic studies programs are likely to proliferate. They are important for the general social studies program — but they are not the same as a strong cultural studies program for Native students. Figure 1 demonstrates the relationship between a sound social studies curriculum, the two components of cultural studies, and ethnic studies.

Purposes of Social Education

Those who are charged with developing curriculum, selecting instructional materials, and teaching social studies, unlike teachers in other areas of the curriculum, such as mathematics, science, art, music, English, or language arts, must give careful thought to the purpose of social studies education. It is possible to take any given content, event, or fact as the *vehicle* to achieve any one of a number of purposes. For example, it would be possible to teach the Trail of Tears to:

- learn about Oklahoma history and to reinforce the concept of Manifest Destiny;
- teach a historical event from the perspective of another group thus providing students opportunities to understand other people;
- study the relationship between the legislative and judicial branches of government during the Jackson administration;
- learn how to use primary source material; or
- learn about historical and contemporary examples of genocide and discuss how individuals intervened then and how they might intervene or affect such events now.

Each of these teaching strategies reflects an approach that is designed to achieve a particular purpose; the specific content is the vehicle. The instructional and evaluation strategies would also be congruent with the designated purpose. For example, does the teacher deliver a lecture or use a simulation or role play? Are students competitive or cooperative? Is learning deductive or inductive? Do students use a single text or multiple resources? Do they actively analyze and question or passively memorize and recite?

Roberta Woolever and Kathryn Scott (1988) have summarized the major purposes of social studies education in the following manner, stress-

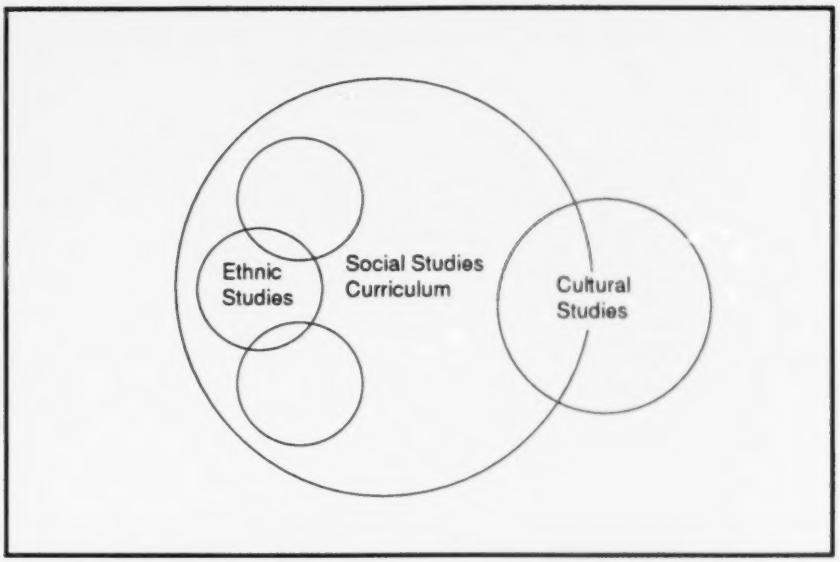

Figure 1. Relationship between the Social Studies Curriculum, Ethnic Studies, and Cultural Studies.

ing that each view holds that the central purpose of social studies education is to develop good citizens. The difference, of course, is in how a good citizen is defined.

Social Studies as Citizen Transmission

Social studies taught as citizen transmission strives to pass the American cultural heritage onto the next generation, reinforcing the status quo. Students are expected to maintain that tradition, be dedicated to the democratic way of life, and accept the responsibilities of adult members of that society.

Social Studies as Personal Development

Social studies as personal development aims to help each student develop to the fullest extent of his or her social, emotional, physical, and cognitive potential and is student-centered rather than subject-centered. As a result of this emphasis on human potential, it is anticipated that society as a whole will improve over time.

Social Studies as Reflective Inquiry

Social studies as reflective inquiry has as its emphasis the development of critical and reflective thinking skills. Students are asked to go beyond rote learning and become problem-solvers and astute thinkers. Students will be able to ask penetrating questions, deal with controversy, and make reasoned evaluations.

Social Studies as Social Science Education

Social studies as social science education seeks to develop in students a deep and thorough base of knowledge in the social science disciplines of anthropology, economics, geography, history, political science, and sociology. The emphasis is on learning the structure of the disciplines and the scientific methods of inquiry used by social scientists. This knowledge will lead to an understanding of culture, history, time, space, political and social institutions, allocation of resources, and human behavior.

Social Studies as Rational Decision-Making and Social Action

James Banks (1990) states this purpose well.

> We believe that the social studies should help students attain the skills needed to recognize and solve human problems, analyze and clarify values, and make sound, reflective decisions that will contribute to the perpetuation and improvement of their communities, nation, and world. (pp. 18-19)

What distinguishes this purpose from the others and makes it the best approach for the education of Native students are the decision-making and action components. Banks adds that (1) social science inquiry produces knowledge, but in decision-making, knowledge is selected, synthesized, and applied; (2) knowledge alone is insufficient for reflective decision-making; and (3) the identification and clarification of personal and social values is integral to the decision-making process.

> We believe that the most important goal of the social studies should be to develop reflective *citizen actors*. We are using *citizen* to mean a member of a democratic state or nation. *Citizen actor* refers to an individual who makes a deliberate effort to influence his or her political environment, including its laws, public policies, values, and the distribution of wealth. The activities in which he

or she participates are *citizen action.* (Banks, 1990, p. 19)

Returning briefly to the previous discussion on multicultural education, it is important to note at this point that multicultural education also has differing approaches, which lead to differing outcomes. Christine Sleeter and Carl Grant (1987) have analyzed current approaches to multicultural education and have organized them into the following five separate categories.

- *Teaching the culturally different* assimilates students of color into the cultural mainstream and existing social structure by offering transitional bridges within the existing school program.
- *Human relations* helps students of different backgrounds get along better and appreciate each other.
- *Single group studies* fosters cultural pluralism by teaching courses about the experiences, contributions, and concerns of distinct ethnic, gender, and social class groups.
- *Multicultural education* promotes cultural pluralism and social equality by reforming the school program for all students to reflect diversity, including school staffing patterns that represent the pluralistic nature of American society; unbiased curricula that incorporates the contributions of different social groups; women and the handicapped; the affirmation of languages of non-English-speaking minorities; and instructional materials that are appropriate and relevant for the students and which are integrated rather than supplementary.
- *Education that is multicultural and social reconstructionist* prepares students to challenge social structural inequality and to promote cultural diversity.

All but the first approach, teaching the culturally different, have a place in the curriculum. However, it is the last approach, education that is multicultural and social reconstructionist, that has great significance for Native education for it extends the concept of citizen action to action that challenges social structural inequality and promotes cultural diversity. This approach to multicultural education must be *embedded* within the social studies curriculum, reaffirming the belief that Native people can assume leadership roles in challenging social inequality and promoting cultural diversity, thus fulfilling Rennard Strickland's dream to *"look to the culture, the values, and the history of a people whose lifeways are rooted in a different age because it may be a way for our nation to rediscover that which is good in all of us"* (Plains Regional Hearing, 1990, p. 7).

The goal of self-determination for Native people demands that young people be taught the knowledge and the skills required for rational, reflective decision-making and citizen action. Students who have had this type of multicultural social education are likely, as social actors, to deal effectively and responsibly with such issues facing Native people as preserving Native lands, restoring hunting and fishing rights, protecting archeological sites, displaying religious artifacts in museums, providing appropriate education for our young people, developing economic independence, restoring pride and reviving cultural traditions, maintaining healthy families, and conquering substance abuse.

Goals of Social Education

With this clear purpose of social studies taught as rational decision-making and social action forming the framework or organizing structure for considering a multicultural social studies education for Native students, it is now possible to examine and analyze the goals forwarded by various groups engaged in the social studies reform movement.

National Commission on the Social Studies in the Schools

The National Commission on the Social Studies in the Schools (1988) lists five general goals. The social studies curriculum should enable students to develop:

- civic responsibility and active civic participation;
- perspectives on their own life experiences so they see themselves as part of the larger human adventure in time and place;
- a critical understanding of the history, geography, economic, political and social institutions, traditions, and values of the United States as expressed in both their unity and diversity;
- an understanding of other peoples and the unity and diversity of world history, geography, institutions, traditions, and values; and
- critical attitudes and analytical perspectives appropriate to analysis of the human condition.

These general goals appear to be reasonable and imminently useful when the purpose of multicultural social education as decision-making and social action has been identified for Native students.

California Curriculum Framework

One of the major reform movements in social studies education is embodied in the California curriculum framework (California State Department of Education, 1988). The framework is intended, as the title suggests, to establish a sequential social studies curriculum for California children in grades K-12, yet it encourages teachers to develop their own teaching strategies. This framework not only will influence the teaching of social studies in California, but the nation as well. One major effect that it has had and will have in the future is on the textbook publishing industry. Since California adopts textbooks for the entire state, and because California constitutes such a major market, textbook publishers will look long and hard at this framework.

The goals listed in the California curriculum framework are worthy of study. For the most part, those who have criticized this framework have focused their concerns on the scope and sequence, or specific courses, not the goals. What Native educators will find in the goal statements are refreshing ideas that include rather than exclude many of the concerns that have been voiced about insulting, ignominious, and ineffective curricula. What is also noteworthy is that these curriculum goals have been adopted for *all the students* in California; they speak forcefully and directly to cultural diversity — in the past, present, and future. Cultural diversity is valued throughout the curriculum. The following outline is a brief summary of the goals of the California curriculum framework (California State Department of Education, 1988).

1. Knowledge and cultural understanding
   a. Historical literacy
   b. Ethical literacy
   c. Cultural literacy
   d. Geographic literacy
   e. Economic literacy
   f. Socio-political literacy
2. Skills attainment and social participation
   a. Basic study skills
   b. Critical thinking skills
   c. Participation skills
3. Democratic understanding and civic values
   a. National identity
   b. Constitutional heritage
   c. Civic values, rights, and responsibilities

California also acknowledges that the potential of the framework depends to a large extent on the quality of the textbooks and other instructional materials. Therefore, they have adopted criteria for evaluating instructional materials. These excerpts demonstrate California's commitment to a multicultural social education and many of the goals of Native educators.

- The life of a people must be depicted with empathy (as they saw themselves, through literature and other contemporary accounts).
- Whether treating past or present, textbooks and other instructional materials must portray the experiences of men, women, children, and youth as well as of different racial, religious, and ethnic groups. Both in United States history and in world history, the interaction of groups deserves careful attention. Whether they conflict with one another, cooperate, or live in relative isolation, diverse cultural groups must be depicted accurately as actors on the historical stage. Materials that ignore the importance of cultural diversity in United States History or world history are unacceptable.
- Historical controversies must display a variety of perspectives by the participants.
- Writers of history textbooks and other instructional materials must pay close attention to ethical issues. ...they should consider the ethical principles at stake in historical events and controversies.

Because California hosts the largest population in the country of Native people, the use of this framework and guidelines for the selection of instructional materials should provide some evidence as to whether or not a reformed and substantially different curriculum, coupled with flexibility in instruction, will provide better social studies education for Native students. This evidence will help give direction to future efforts.

Summary

The policy of self-determination demands that Native students acquire certain knowledge, skills, and values derived from history, geography, the social science disciplines, and the humanities.

- Social studies as an area of the curriculum has:

- lacked rigor, relevance, cohesion, and direction;
- stressed coverage rather than comprehension;
- contained inaccurate content;
- presented an Euro-centric perspective;
- perpetuated stereotypes and racism;
- lacked relevance to current and/or controversial issues;
- avoided analysis of ethical and moral issues;
- encouraged passivity, apathy, and powerlessness;
- taught Native history as a history of dishonor and defeat;
- omitted Native culture, history, government, and economics;
- negated the contributions of tribal Elders and community members;
- penalized those Native students who have learned to learn in differing ways; and
- forced assimilation of Native students and diminished their self-esteem.

- Multicultural social studies education for Native students should have as its purpose rational decision-making and social action.
- Significant reform must be initiated in both *curriculum* and *instruction* for both Native and non-Native students. If this reform results in an authentic, accurate, and multicultural social studies curriculum, it would serve all students better.
- Ethnic studies and tribal-specific cultural studies which help to insure the restoration and maintenance of traditional cultures must be available within and in addition to this restructured multicultural social studies curriculum.
- Major reform movements, initiated by influential professional organizations, give direction for Native educators in reforming and restructuring social studies *curriculum* and *instruction* to meet the needs of Native students.

Recommendations

Curriculum

Native students should have a good, balanced, accurate multicultural social studies curriculum, including ethnic studies (monocultural or multicultural). In addition, when appropriate, they should have tribal-specific cultural studies available to them to learn about, restore, and retain their own unique history and heritage. Cultural studies which are intended to enculturate can be provided within the school setting, when it would not be in violation of the constitutional requirements for the separation of church and state, or outside of the school setting in homes or cultural centers.

Native National Commission on Social Studies in the Schools

In order to influence the social studies curriculum on a national level, a commission (Native National Commission on Social Studies in the Schools) should be established to provide leadership and watchdog and consultative services to textbook publishers, curriculum committees and developers, and professional organizations. This influential committee would be comprised of recognized Native and non-Native scholars in history and the social science disciplines and of prominent social educators. The committee would not only bring pressure to bear on the organizations and groups that publish and develop materials for schools, but, most importantly, give practical assistance in righting current wrongs in textbooks and instructional materials, providing accurate information and resources, and developing selection guidelines and supplementary materials. The focus would be to insure that accurate information related to American Indians and Alaska Natives, in the past and present, is included in *all* textbooks. Adequate funding needs to be made available in order to engage the services of prominent and knowledgeable people to serve in this capacity and for the commission to develop and disseminate guidelines and appropriate papers and materials, and to provide consultation services.

National Native Studies Curriculum Committee

A national committee (National Native Studies Curriculum Committee) must be developed and charged with developing a working model for use by tribal groups, communities, school boards, and individual schools or departments in developing strong Native studies courses to be used in all schools, not only schools serving primarily Native

students. The best knowledge in social education must be brought to bear in the creation of such courses. The model would be meant to be used as a guide, allowing for appropriate flexibility in meeting community or local tribal needs. This will provide an urgently needed, positive model, developed by Native people, for courses that would teach about American Indians and Alaska Natives.

It is clear that although history and geography will form the basic structure for the social studies curriculum, art, music, religion, and literature will be used more frequently in social studies instruction. Another charge for the National Native Studies Curriculum Committee or for a specially constituted committee should be to develop resources for curriculum developers and teachers related to Native art, music, philosophy, and most importantly, literature. Guidelines for the selection of culturally authentic and sensitive materials should be made widely available to the education community.

National Native Curriculum Clearinghouse

A national resource center (National Native Curriculum Clearinghouse) must be established to provide a clearinghouse for curriculum materials. This center, based upon the ERIC model would be available nationally and should be easily accessed by computer. This center could be part of an existing ERIC center, however, it needs to be located in an easily accessible, geographic central region. *All federally funded programs* that include the development of curriculum projects should be *required* to submit the projects to the clearinghouse. We must use and disseminate those curriculum projects that advance appropriate social studies curricula. An additional project that could be undertaken by the staff of such a clearinghouse is to make available a national listing or register of effective consultants and resource materials in the areas of Native curriculum and sound instructional practices.

Funding

Funding must be procured so that Native educators have continuing and immediate access to emerging research related to curriculum and instruction for Native students. A first step might be to provide such important materials as *The Journal for Indian Education* free of charge to all schools serving high percentages of Native students. This journal could also be urged to expand beyond reports of research to include recent curriculum efforts of promise — reported in terms that make this information available not only to professional educators, but also to the lay people who often serve in policy roles. Again, what is known is not being disseminated efficiently and effectively. All funded projects require an evaluation component. This evaluation information should inform Native research projects, thus utilizing that which is known to continue to make improvements in curriculum and instruction.

Coordination

Native educators who wish to impact the quality of social studies instruction and materials must make strong connections to existing professional organizations. The National Council for the Social Studies (NCSS) is the single most influential organization for social studies teachers. NCSS has indicated interest and commitment by recently publishing a bulletin, *Teaching About Native Americans* (1990). It would be logical to work with the leadership of this organization to provide specific materials or guidelines on appropriate course content, or providing materials for the Quincentenary in 1992. The following is a list of organizations that provide leadership in the fields of history and social science education:

- American Anthropological Association
- American Economic Association
- American Historical Association
- American Psychological Association
- American Sociological Association
- Association of American Geographers
- Joint Council on Economic Education
- National Council for Geographic Education
- National Council for the Social Studies
- Organization of American Historians

All materials developed by the Native National Commission on Social Studies in the Schools, the work accomplished by the National Native Studies Curriculum Committee, and the useful resources made available through the National Native Curriculum Clearinghouse must be prominently displayed at all state and national social studies meetings (e.g. National Council for the Social Studies, National Indian Education Association), promoted in the national education journals (e.g. *Educational Leadership, Journal of Indian Educa-*

tion, Social Education), and presented at national conferences (e.g. Association for Supervision and Curriculum Development). If a goal is to provide sound social studies instruction for Native students, 80-90 percent of whom are in public schools, efforts must be made to impact the instruction that occurs in public schools — urban and rural. Native voice must be heard by *all* social studies teachers, including those who do not teach the children of Native families, and teacher educators throughout the country.

Part Two

In Part One of this paper, I presented basic definitions of social studies, explored the relationship between social studies education and ethnic studies and cultural studies, reviewed various purposes and goals of social education and multicultural education, discussed current reform proposals, and made some general recommendations.

In Part Two, I will recommend more specific outcomes for history and social studies education, emphasizing those outcomes that have particular significance for successful social education for Native students. The outcomes include the following components: (1) Knowledge; (2) Skills; (3) Experiences; (4) Values; and (5) Dispositions. Each of these areas will be outlined and briefly explained.

In a 1988 report on Bureau of Indian Affairs (BIA) education, it is stated that "Indian children have many of the same curriculum needs as other American children. Indian children must be prepared to function in American society." It is also noted that Indian children have other educational needs that are unique to them.

> Perhaps more than any other population group, Indians are encouraged to maintain their traditional culture. America demands that immigrants from other nations must take active steps to assimilate into the broader society. But American Indians, as indigenous Americans, are at least partially exempt from this requirement. ... Legally, an Indian reservation today has a special Constitutional status that allows it to define and preserve its own culture and its tribal government is exempt, for example, from the normal constitutional separations of government and religion. (p. 215)

Somehow we must integrate or fuse these two demands — the need for a common curriculum and the need for a unique curriculum. Social studies educators must recognize that Native students are citizens of the United States, with all of the rights and responsibilities of such citizenship, and are also citizens of sovereign domestic nations. We must also speak of curriculum outcomes for: (1) Native students scattered throughout urban and suburban schools and located far from reservations; (2) significant clusters of Native students enrolled in public schools in urban centers and off-reservation schools located near reservation boundaries; (3) magnet schools for Native students in large metropolitan areas; (4) and reservation schools that have considerably more freedom in curriculum issues — including BIA, contract, and reservation-based public schools.

Is there a way to fuse these demands? An instructor at Navajo Community College, Freda B. Garnanez in her presentation to the Indian Nations At Risk Task Force spoke of her primary research "to learn the methodologies, the prayers, the songs, and to be able to see the organization of knowledge and what the purpose of life is." Through this research and the many people she interviewed, she learned about four areas that are recommended to achieve balance and be happy. These four areas that correspond to the four directions are: (1) the value of one's strength; (2) the ability to provide for oneself; (3) the ability to get along with others; and (4) one's relationship to the environment (INAR/NACIE Joint Issue Session on Postsecondary Education, Garnanez, 1990).

According to her testimony, the Navajo Community College Board of Regents recognized the validity of this traditional organization of knowledge and adopted this structure. It is being used to reorganize the academic programs and the disciplines. In using this approach the Regents determined that "if we are going to educate our youth and turn the problems around, we would have to go back to our Elders and bring back the values and truths that have been tested by time."

The following chart attempts to examine these four areas and the outcomes obtainable through a good social studies curriculum (Figure 2). This does not intend to infer that the social studies curriculum meets all of the cultural needs of the Native student; it merely suggests that the goals of social studies are not in opposition to traditional ways of looking at the organization of knowledge.

Of immediate, practical interest is the urgency for economic self-sufficiency or the ability to care for oneself. A study prepared by the National Academy of Sciences in 1984 focused on the jobs that would exist in the next ten to fifteen years and what skills would be needed by students to function in that job environment. This study confirms that economic considerations have clear implications for social studies in all schools — and most certainly for Native students. The following topics which

Navajo Organization of Knowledge	Outcomes to be attained through the Social Studies Curriculum
the value of one's strength	intellectual strength moral strength emotional strength the strengths of persistence, patience, and purpose the strengths of courage, commitment, and confidence the strength that comes from understanding one's unique place in space, time, and culture
the ability to provide for oneself	knowledge and skills needed in the workplace knowledge and skills needed to make reasoned economic and political decisions knowledge and skills needed to make sound personal decisions
the ability to get along with others	understanding of other cultures and value systems skills of communication, cooperation, and consensus
one's relationship to the environment	understanding of the interdependence of all living things knowledge, skills, and dispositions required to act personally and politically to protect the environment

Figure 2. Relationship Between Navajo Organization of Knowledge and Outcomes of Social Studies Education

are within the social studies curriculum were identified as follows.

- The history of present day American society
- The political, economic, and social systems of the United States and other countries
- The fundamentals of economics, including a basic understanding of the roles of money, capital investment, product pricing, cost, profit, and productivity and market forces such as supply and demand
- The concept of "trade-offs" and the differences between economic principles, facts, and value judgments
- The forms and functions of local, state, and federal governments
- The rights and responsibilities of citizens
- Civil rights and justice in a free society

Similar to the position that Gerald Brown presented in his paper on Reading and Language Arts Curricula (See Commissioned Paper 12) when he speaks of the need for cognitive academic language proficiency (CALP) to be successful in American academia, I propose that there are certain fundamental knowledge, skills, experiences, values, and dispositions that are critical for political, social, and economic self-sufficiency for Native people. And further, that the particular knowledge and skills, experiences, values, and dispositions embedded in the social studies curriculum will be of significant service in ensuring the survival of Native cultures and can be taught in ways that are not in disharmony with the traditional structure of knowledge. I will present an outcome-based curriculum as the framework for social studies education. At the same time, I recognize that circumstances demand that this framework will be modified.

The following is suggested as the basic framework for a sound social studies program for Native students. It is important to look at the student outcomes desired before examining later the teaching strategies that are likely to achieve these outcomes.

Teaching Concepts and Social Science Generalizations

"If you are committed to helping students develop their thinking skills and learn the structure of the social science disciplines, you must teach concepts" (Woolever & Scott, 1988).

A concept is a word or phrase that is used to label a group of similar people, things, events, actions, or ideas. Teaching concepts helps student organize and make sense of their world and their school experiences and is basic to higher-level thinking and understanding. As mental constructs, concepts are building blocks necessary to make large and powerful generalizations about the social world.

Identifying and teaching major social science concepts helps teachers avoid transmitting bits of interesting information and guides them toward developing in their students a deep understanding of historical events, social science content,and contemporary ways of life and issues. A variety of facts or superficial activities helps to sustain myths and stereotypes; whereas facts taught to assist students in forming concepts and generalizations give them great power to understand social science content and predict and apprehend new events and issues in their lives. Examples of concepts are: change, continuity, culture, and diversity. In each content area or course, the important concepts must be selected and systematically taught.

A generalization is a statement of relationship between two or more concepts. Generalizations are commonly called principles and are considered to be the major and most powerful ideas that help human beings to organize and make sense of the array of facts (past and present) and personal experiences that they will encounter. Examples of generalizations would be: (1) culture change takes place when diverse cultures come in contact or (2) culture is an integrated whole; changes in one part are reflected in all its components. Teachers cannot teach social studies as a collection of facts, but must, instead, present facts as examples of powerful generalizations.

Concepts and generalizations guide the study of the social sciences and provide the necessary structure to make sense of the proliferation of facts that were discussed previously. However this knowledge alone is inadequate, for without ethical understanding and the examination of values, students will remain unequipped for making the kinds of decisions required of them as citizens and tribal members. Also, students must develop the desire or dispositions to be citizen actors. The content that is presented and the learning activities and experiences that are pursued should emphasize rational decision-making, creative and critical thinking, identification and analysis of values issues, and encourage the dispositions toward social action and responsible citizenship.

A useful way of looking at knowledge, skill, values, experiences, and dispositional outcomes in the curriculum is to distinguish between the *mastery* curriculum and the *organic* curriculum

(Glatthorn, 1987). The basic, mastery curriculum meets two criteria: It is essential for all students, and it requires careful structuring. In the basic mastery curriculum, the objectives are easily quantified and measured. The basic mastery goals and objectives are the social science generalizations and skills identified by states, school districts, or individual teachers.

In the organic curriculum, however, the objectives do not lend themselves to focused teaching and careful measuring. These objectives have to do with attitudes, values, appreciations, and dispositions and are primarily taught by the attitudes and behaviors modeled by teachers, the climate of the school, continuing instructional reinforcement, and the everyday interactions of the people within the school. Examples of the organic curriculum would include the development of a positive self-image for all students, respect for Native beliefs and values, commitment to social and environmental concerns, and appreciation of Native contributions to American society. These values objectives are part of the organic curriculum and reinforced through the K-12 curriculum.

With these ideas in mind, specific student outcomes are addressed next. What do we want students to know or understand, be able to do, learn from experience, care about, and be inclined to do? This section relies heavily on the publication, *History-social science framework for California Public Schools kindergarten through grade twelve* (California State Department of Education, 1988).

Knowledge Outcomes (Mastery Objectives)

I. Historical literacy
   A. A keen sense of historical empathy.
   B. Understanding of the meaning of time and chronology.
   C. Understanding of cause and effect.
   D. Understanding of the reasons for continuity and change.
   E. Recognition of history as common memory, with political implications.
   F. Understanding of the importance of religion, philosophy, and other major belief systems in history.
   G. An understanding of Native history — pre-contact, post-contact, present.

II. Principles and methods of inquiry in history
   A. Understanding of major generalizations in history.
   B. Understanding of the methods and problems of history.

III. Geographic literacy
   A. Awareness and understanding of place and location.
   B. Understanding of human and environmental interaction.
   C. Understanding of human movement.
   D. Understanding of world regions and their historical, cultural, economic, and political characteristics.

IV. Principles and methods of inquiry in geography
   A. Understanding of major geographic generalizations.
   B. Understanding of the methods of inquiry in geography.

V. Cultural literacy
   A. Understanding of the rich, complex nature of a given culture; its history, geography, politics, literature, art, drama, music, dance, law, religion, philosophy, architecture, technology, science, education, sports, social structure, and economy.
   B. Recognition of the relationships among the various parts of a nation's cultural life.
   C. Knowledge of the mythology, legends, values, and beliefs of a people.
   D. Recognition that literature and art reflect the inner life of a people.
   E. A multicultural perspective that respects the dignity and worth of all people.

VI. Principles and methods of anthropology and sociology
   A. Understanding of the major generalizations of anthropology and sociology.
   B. Understanding of the methods of inquiry in anthropology and sociology.

VII. Socio-political literacy
   A. Understanding of the close relationship between social and political systems.
   B. Understanding of the close relationship between society and the law.
   C. Understanding of comparative political systems.
   D. Understanding of the unique relationship of the sovereignty of Native people and the United States government.
   E. Understanding of the rights of Native people as determined by negotiated treaties with the United States government.

F. Understanding of the basic principles of democracy.
G. Understanding of what is required of citizens in democratic forms of government and in tribal affairs.

VIII. Principles and methods of political science (civics and government)
A. Understanding of the major generalizations of political science.
B. Understanding of the methods of inquiry in political science.

IX. Economic literacy
A. Understanding of the basic economic problems confronting all societies.
B. Understanding of comparative economic systems.
C. Understanding of the basic economic goals, performance, and problems of our society.
D. Understanding of the international economic system.
E. Understanding of the economic needs of Native people.

X. Principles and methods of inquiry in economics
A. Understanding of the major generalizations of economics.
B. Understanding of the methods of inquiry in economics.

XI. Ethical literacy
A. Recognition of the sanctity of life and the dignity of the individual.
B. Understanding of the ways in which different societies, including Native societies, have tried to resolve ethical issues.
C. Understanding that the ideas people profess affect their behavior.
D. Recognition that concern for ethics and human rights is universal and represents the aspirations of men and women in every time and place.

XII. Psychology
A. Understanding of the ways human beings grow and develop.
B. Understanding of the ways human beings perceive, remember, and think.
C. Understanding of how and why both biological factors and environmental circumstances affect different people in different ways.
D. Understanding of social relationships and the roles played by individuals and groups.
E. Understanding that what is considered to be an adjusted or maladjusted person varies both within and across cultures.

XIII. Principles and methods of inquiry in psychology
A. Understanding of the major generalizations in psychology.
B. Understanding of the methods of inquiry in psychology.

Skills Outcomes (Mastery Objectives)

I. Thinking skills
A. Critical thinking: Using basic thinking processes to analyze arguments, develop logical reasoning patterns, understand assumptions and biases, and evaluate information.
B. Creative thinking: Using basic thinking processes to develop or invent novel, aesthetic, constructive ideas or products.
C. Problem-solving: Using basic thinking processes to resolve a known or defined difficulty.
D. Decision-making: Using basic thinking processes to choose a best response among several options.
E. Meta-cognition: Understanding, monitoring, and regulating one's own thinking processes.

II. Group and interpersonal skills
A. Expressing thoughts, ideas, and feelings, when appropriate.
B. Listening to the thoughts, ideas, and feelings of others.
C. Demonstrating empathy to the needs of others.
D. Assuming responsibilities of group membership.
E. Sharing in group decision-making.
F. Establishing and honoring trust and loyalty.
G. Accepting leadership roles for self and of others.

III. Research and inquiry skills
A. Defining problems.
B. Acquiring information from a variety of sources including community resources, primary and secondary source materials, print and non-print media, computers, and other electronic media.

C. Selecting, analyzing, organizing, and evaluating information.
D. Expressing ideas clearly in writing and in speaking.

IV. Participation skills
A. Understanding the ways that people individually and collectively influence social and political institutions.
B. Demonstrating social concern and participating in community service.
C. Seeking appropriate involvement in existing groups and organizations.
D. Organizing new groups or collective efforts for social or political purposes.
E. Learning from personal and group experiences in the classroom and applying this learning to effective action outside the classroom.
F. Assuming civic responsibilities outside of the classroom.

Experience Outcomes (Organic Objectives)

A. Acquiring a sense of self-efficacy in personal, social, and political arenas.
B. Developing a strong self-concept.

Value Outcomes (Organic Objectives)

I. Cultural values
A. Recognizing that culture is a major determinant of values.
B. Understanding that there is diversity of values present in American society and that these values can be in conflict.
C. Understanding of Native and specific tribal values.

II. Democratic and civic values
A. Recognizing that American society is now and always has been pluralistic and multicultural.
B. Understanding that the American creed as an ideal extols equality and freedom.
C. Understanding the special role of the United States in world history as a nation of immigrants and indigenous people.
D. Recognizing the status and contributions of minorities and women in different times in American history.
E. Understanding of the unique experiences of the nation's indigenous people, conquerors, immigrants, and refugees.
F. Realizing that true patriotism celebrates the moral force of the American idea as a nation that unites as one people the descendants of many cultures, races, religions, and ethnic groups.
G. Recognizing that each individual is responsible for the working toward full realization of these democratic ideals.
[H. Understanding the special role in the United States in treaty obligations and trust responsibility for Native tribes and Native nations.]
[I. Understanding the special legal status of tribes and Native nations.]

III. Humane values
A. Prizing the dignity and integrity of each individual.
B. Understanding the importance of fairness and justice.

IV. Aesthetic values
A. Appreciating and preserving beauty.
B. Seeking harmony and balance.

V. Environmental values
A. Understanding that all of nature is interdependent and that impact on one part affects the other parts.
B. Preserving and protecting this interdependence.
C. Cherishing the earth and her abundance.

Dispositional Outcomes (Organic Objectives)

A. Willingness to make a commitment and take a stand.
B. Willingness to assume responsibility.
C. Willingness to persist in the face of difficulty.
D. Willingness to be deliberate and refrain from impulsivity.
E. Willingness to be open-minded and to withhold expedient judgments.
F. Willingness to search for alternatives.
G. Willingness to ask questions.
H. Demonstrating accuracy and precision.
I. Demonstrating honesty and fairness.
J. Demonstrating curiosity.
K. Demonstrating ingenuity and originality.
L. Demonstrating sensitivity to the feelings, knowledge, and concerns of others.

M. Demonstrating a continuing interest in learning.

The addition of outcomes related to understanding the special role of tribes and Native nations is necessary to overcome the tendency of mainstream American society to omit and ignore the treaty obligations and trust responsibilities of the United States. Two other areas deserve special mention, (1) Experiential Outcomes and (2) Dispositional Outcomes. In many respects these two areas overlap others and to distinguish them is somewhat confusing. However, two issues seemed critical enough to warrant their inclusions as separate areas of desired outcomes. First, in the case of Native young people, the active experiences that must be provided in the classroom provide needed practice in active participation, concerted group efforts, and leadership and are critical for students to learn that they can and do make a difference. Schools have the moral obligation to prepare them for social and political participation. Knowledge, in and of itself, is simply not enough. Modeling, practice, and more practice is required. Self-respect and self-esteem are connected to the control one feels that he or she has; and little or no control is possible when a person is a passive player. School can and should provide experiences that provide models and build skills, self-confidence, and belief in the power of the individual and groups to contribute to the common good. Native students will learn how to be social actors through knowledge and experiences in social action.

Second, knowledge, skills, and experiences are still not enough. Desire and the *inclination to want to make a difference* as demonstrated through such personal qualities as persistence, responsibility, commitment, ingenuity, and sensitivity are required. These qualities must be directly taught and reinforced over long periods of time through the social studies curriculum.

The message of this lengthy and formidable list of outcomes can be summarized as follows: (1) social studies content must be selected carefully in order to develop understanding and literacy and cannot be presented as chapters to read, dates to memorize, and tests to force compliance; (2) the desired value, experiential, and dispositional outcomes are organic in nature and are developed over time through enhancing personal interaction in the classroom, modeling, and the instructional strategies chosen by the teacher to achieve the content and skill outcomes; and (3) to acknowledge only the value of the content and skill outcomes, without striving to achieve the organic outcomes, would not produce Native citizen actors.

Scope and Sequence

These desired outcomes must now be developed into course content and a K-12 scope and sequence for these courses or units of study. In order that these outcomes are considered as the focus in planning for instruction and to insure that students make steady, developmentally appropriate progress toward the acquisition of these competencies as they progress through their schooling, schools must plan for a comprehensive K-12 progression or a scope and sequence of curriculum. Students should be demonstrating increasing understanding and competency in areas identified as important as they go from one level of schooling to another.

This section will briefly present some options that have been proposed by professional organizations for a scope and sequence of social studies instruction. In presenting a scope and sequence for analysis and discussion in 1984, the National Council for the Social Studies (NCSS) stated, "It is not possible to present a scope and sequence that would be appropriate for the many communities that comprise such a large and diverse nation as the United States." They suggest that the topics proposed for the grades K-5 curriculum could be easily modified by local school districts. Elementary teachers do not rely heavily on textbooks and, as generalists, the content that they teach is often local in focus and does not require significant academic preparation. However, NCSS most appropriately raises concerns about the ease with which the curriculum can be modified for grades 6-12. Effective teaching in these grades depends heavily on textbooks, available instructional materials, and teacher knowledge and expertise. These 1984 caveats still ring true.

In recognition of the confusion, competing values, and conflicting interests that exist among social studies educators, this preliminary position paper on a proposed scope and sequence for the social studies invited and received alternative proposals. The NCSS scope and sequence represented a step forward and districts have used it as a guide in developing local directions. The work of the National Commission on the Social Studies in the Schools, representing a large number of professional organizations, will influence this document and those that will follow it.

One of the most significant characteristics in the scope and sequence adopted by the California curriculum framework (California State Department of Education, 1988) is the emphasis on chronological history and geography. History and geography are the foundations of the framework. Each course contributes to students' learning of

historical chronology and gives major emphasis to a selected historical period that students will study in depth. Each course reviews learning from earlier grades and provides opportunities to link the past with the present. Bear in mind that there is also a strong emphasis on literature and the humanities to insure that history is not rote memory of dates, battles, generals, and inventions. History is meant to be engaging and interesting.

Scope and sequence has been presented in more general terms by the National Commission on the Social Studies in the Schools (1988) and does not name course titles but describes in reasonable detail the major learnings to be accomplished. Again, history and geography form the organizing matrix for the scope and sequence, supplemented by content knowledge in the social science disciplines and the humanities.

To provide a broad overview of how the social studies topics have been organized by professional groups, a brief summary of major organizational structures are presented in Figure 3.

In addition to acknowledging that course content must be sequenced in a reasonable and developmental manner, it is important to be aware that, for all intents and purposes, there is a national scope and sequence, and that the scope and sequence is built around a chronological history and geography. Global education, multicultural education, ethnic studies, and cultural studies are intended to be infused throughout the curriculum. This means that textbooks and other materials are developed for this "national curriculum" — and little else is available. California has broken with this tradition with its framework and because of the purchasing power of this state, new materials are being developed. However, at this time, to deviate from standard scope and sequence charts means that materials will have to be developed locally. It is easier to adhere to such established guidelines; but it is not impossible to make important changes and develop new materials.

Finally, it is well to remember that this list of course titles, although delineating *topics* for instruction, makes only a partial step forward in addressing the concern of the *quality* of social studies education for Native students. We have already acknowledged the problems in insensitive and ineffective teaching, inappropriate purposes for social studies instruction, and the utilization of inadequate and inaccurate texts and instructional materials. In addition, a scope and sequence of topics or course titles, as outlined above, omits the specification of skills, values, experiences, and dispositions that we have identified as important.

It seems appropriate to conclude this section with a quotation by D'Arcy McNickle (1981).

> Indians [have] always wanted: the right to decide as individuals or tribes how to adapt to the modes of the general society without destroying the values they cherish. When this right of decision prevails some individuals may opt for making themselves over to conform with another lifestyle. Some tribes may abandon traditional patterns in favor of new goals and new ideals. It is the climate of free choice that is important. (p. 40)

A sound social studies is one way to help to insure that freedom of choice.

Part Three

In the this section, I will discuss the improvement of pedagogy — the instructional component that is the delivery system for the curriculum. This is the part that is so crucial to developing engagement, interest, motivation, and commitment to learning.

It is impossible to say more about or present a better case for improved pedagogy than Norbert Hill made in his paper, *Pedagogy and Self-Determination* (1990). His eloquence and fervor clearly articulate the need for and the urgency of improved instruction to prepare Native students to be self-determining. In Part Three, I will extend Hill's ideas on pedagogy and give some specific directions for the improvement of social studies instruction.

Classroom Environment

Classroom environment means the physical and psychological *feeling tone* of the classroom. Is it warm, friendly, and inviting? Does it project the sense that good people do important work here? Do teachers and students treat each other with courtesy and respect? Are the talents and abilities that each person brings to the classroom honored? Are imposed structure and coercive authority readily discernible? Or, is it evident that humane and democratic values determine the norms of classroom interaction? Do teachers assist and guide or threaten and order? Is knowledge presented as a fixed body of information to be ingested or are students empowered and engaged in personally relevant inquiry? This environment is part of the "hidden curriculum" and teaches unforgettable lessons.

"In order for school to be a place that enables students to become whoever they want to be, it must first be a place where students are recognized and celebrated for who they are" (Nelson-Barber & Meier, 1990). Classrooms that do not have charac-

Scope and Sequence of Social Studies Curricula

Grade Level	NCSS (1984)	California Framework	National Commission
Kindergarten	Awareness of Self in a Social Setting	Learning and Working Now and Long Ago	Social Studies should set the tone and lay the foundation for the social studies education that follows. Guidelines rather than specific topics are given, including relevance, substance, balance, coherence, multi-cultural experiences, and international perspective.
Grade 1	The Individual in Primary Social Groups: Understanding School and Family Life	A Child's Place in Time and Space	
Grade 2	Meeting Basic Needs in Nearby Social Groups: The Neighborhood	People Who Make A Difference	
Grade 3	Sharing Earth Space With Others: The Community	Continuity and Change	
Grade 4	Human Life in Varied Environments: The Region	California: A Changing State	United States History, World History, Geography. These courses should draw their content from the concepts of the social science, especially, political science, economics, and anthropology.
Grade 5	People of the Americas: The U.S. and its Close Neighbors	U.S. History and Geography: Making A New Nation	
Grade 6	People and Cultures: The Eastern Hemisphere	World History and Geography: Ancient Civilizations	
Grade 7	A Changing World of Many Nations: A Global View	World History and Geography: Medieval and Early Modern Times	A study of the local community and a study of the nation. Focus on local and national social, political and economic relationships.
Grade 8	Building a Strong and Free Nation: The United States	U.S. History and Geography: Growth and Conflict	
Grade 9	Systems That Make A Democratic Society Work: Law, Justice, & Economics	Elective Courses in History and Social Science	World and American History and Geography *to 1750 *1750 - 1900 *since 1900
Grade 10	Origins of Major Cultures: A World History	World History, Culture, and Geography: The Modern World	
Grade 11	The Maturing of America: United States History	U.S. History and Geography: Continuity & Change in the 20th Century	
Grade 12	One year required from specified electives - issues, global studies, arts, social sciences, experiences, etc.	Principles of American Democracy and Economics	Government and Economics. Social Science options and experiences

Figure 3. Comparison of Scope and Sequence of Social Studies Curricula

teristics of a caring and supportive environment and make students feel at home are not good places for young people, particularly those children who come to school with fear and apprehension. Ideally, for Native students, this means that classrooms should reflect the family structure with an ungraded and multigenerational organization that includes parents and Elders and that there are many types of learning activities and multiple ways to demonstrate mastery of learning objectives. The physical setting should create a comfortable environment for students and facilitate the work that occurs there. Fear of failure or ridicule is not present. Success is common and celebrated. And cohesiveness and concern for the well-being of others is evident.

Native and non-Native teachers have the responsibility to create an inviting and affirming physical and psychological environment for all students — regardless of ethnicity, socioeconomic status, or age level.

Teaching Native Students

Learning Styles

There has been a demand for an increase in Native teachers who can not only provide positive role models but who can also make instruction culturally relevant. Sharon Nelson-Barber and Terry Meier (1990) contend that teachers and students need not share cultural background but that the degree of cultural congruence between them can be a significant factor in student success. Recognizing that many Native students will be taught by non-Native teachers, it is imperative that we look at how content-specific knowledge can be conveyed in culture-specific ways. Teachers need to be able to "devise curriculums that are directly linked to students' cultural experiences, which necessarily involves familiarity with local values and traditions, but also requires some understanding of culturally determined preferences for thinking and interacting."

Ramirez and Castenada (1974) make a significant point when they relate learning style to cultural differences in child-rearing practices. This simply means that children are taught how to learn from birth by their caregivers, thus their cognitive, communication, relational, and motivation styles are directly related to the culture of the home. When children are raised in ways that are unfamiliar to their teachers, they will approach new learning tasks in ways that are comfortable for them — but ways which may not be acceptable or understandable to those who plan for their learning. Learning style differences are also partially

related to the degree of assimilation. It stands to reason that Native students from more traditional homes are likely to have more markedly different styles of learning. Arthur More (1989) notes that contemporary Native cultures are neither duplicate copies of traditional cultures, nor are they completely different from traditional cultures. The teacher must look for varying elements of traditional culture in present ways of raising children.

Some Native parents and educators have expressed concern that identification of learning style differences may lead to inaccurate labeling and stereotyping of Native students. Further, this could have the unfortunate effect of attributing learning style differences to brain or genetic differences. There are also other factors that influence the development of learning style. However, common sense dictates that teachers recognize that individual differences do exist and that some of these differences can be related to cultural family-rearing practices.

There is a limited amount of research on learning styles of Native students, particularly related to such things as degree of assimilation. However, the research does indicate tentative direction for the development of appropriate instructional strategies and suggest possibilities for further research. First, and perhaps foremost, a reasonable rule of thumb for teachers would be to study their teaching strategies and their students and, "if it isn't working, stop doing it."

Then, what do teachers do instead? The following list, derived from the research, lends specific direction to teachers who find that particular learning strategies are not working for their Native students:

- Discuss students' learning style with them; help them to understand why they do what they do in the learning situation.
- Be aware of students' background knowledge and experiences.
- Be aware of the "pacing" of activities within a time framework which may be rigid and inflexible.
- Be aware of how questions are asked; think about the discussion style of your students.
- Remember, some students do not like to be "spotlighted" in front of a group.
- Provide time for practice before performance is expected; let children "save face," but communicate that it is "okay" to make mistakes.
- Be aware of proximity preferences; how close is comfortable.
- Organize the classroom to meet the interactional needs of students.
- Provide feedback that is immediate and consistent; give praise that is specific. (Swisher & Deyhle, 1989)

Teaching Strategies

There are teaching strategies or models of teaching that hold promise for Native students. Creative teachers will also find common-sense, personal strategies that work. Some concrete suggestions follow.

- More's (1989) research indicates that many Native students show strengths in using visual, perceptual, or spatial information as opposed to information that is presented verbally. Using this information, social studies teachers would use maps, charts, diagrams, and models to teach. For example, elementary teachers might create large maps of the United States on the playground. Students would walk from state to state, experiencing distance, location, and size. They might make physical maps out of papier-mache or cut an orange in sections to show how a round surface is depicted on a flat map — all activities that are visual, perceptual, and spatial.
- Hill (1990) emphasizes that Native students need to actively engage in learning and be provided opportunities relevant to evolving interests and needs. They need more to *construct* knowledge than to *receive* it. In this way, they learn how to trust themselves and to learn. Two recognized models of teaching can guide this type of learning: (1) Inquiry and (2) Group Investigation (Joyce & Weil, 1986). Both strategies involve active pursuit of learning.
- Many Native students tend to be more global than analytical; they need to see the whole picture or have a global overview of a particular topic. Advance organizers that describe the overall purpose or structure of a lesson or unit would be helpful for these students as would graphic organizers which help students organize information and see relationships. Figure 4 is an example of a graphic organizer.
- Many Native students also frequently use mental images, to remember or understand, rather than using word associations. There are teaching strategies that

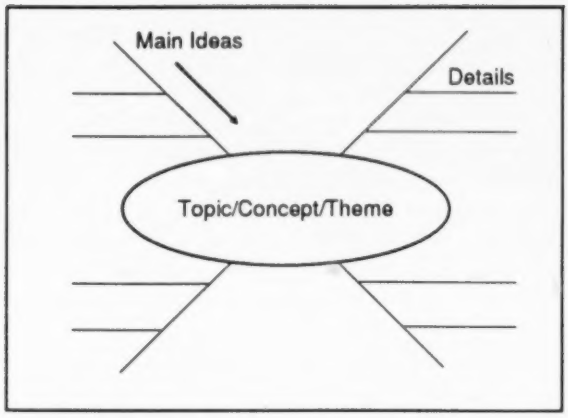

Figure 4. Graphic Organizer: Spider Map

teach students to use mental pictures to learn and memorize (Joyce & Weil, 1986). It is suggested that the use of metaphors and symbols can also be useful.

- Only in formal schools is learning isolated in tiny fragments. Hill (1990) also suggests that "Teachers must enable students to pose questions about the import of unexplored relationships, and to creatively envision and explore ways of knowing. The traditional Indian learning process is cyclical and integrates a variety of methods with disciplines in ways which honor relationships and correspondences." There must be a renewed emphasis on interdisciplinary teaching along with the freedom to explore curiosities and follow paths of interest and intrigue. Students should be able "to pose questions from spiritual, aesthetic, emotional, and moral perspectives." In social studies, thematic units, such as *Technology and The Environment in the 1990s* or *Conflict*, lend themselves to an interdisciplinary approach to learning and certainly raise questions of spiritual, aesthetic, emotional, and moral perspectives.

Grouping Students

Scholars have shed light on traditional methods of grouping students, concluding that competitive and individualistic structures, although useful in some situations, do not have the power of cooperative structures. The research on cooperative learning is strong and growing, indicating positive results in students' academic achievement and in social and multicultural relationships. Specific cooperative strategies have been developed (Slavin, 1983; Johnson & Johnson, 1987; & Kagan, 1989) that give teachers concrete, teacher-friendly directions in implementing cooperative learning structures. Cooperation is more compatible with traditional Native values than is competition and does lead to positive achievement gains in social studies and other academic disciplines, as well as social skills.

Instructional Materials

Three excellent resources for the selection of appropriate instructional materials have been developed by The Council on Interracial Books for Children (1980), Beverly Slapin and Doris Seale (1989), and Arlene Hirschfelder (1982). As discussed in Part One, new selection guidelines need to be developed and widely disseminated by prominent Native scholars in the fields of history and social studies and in Native literature. Such guidelines are particularly important for non-Native teachers and administrators.

Alternative Methods of Evaluation

Throughout the country, educators, parents, legislators, and the general public have raised serious concerns about standardized achievement tests and have initiated reform in testing and evaluation. The standardized, norm-referenced tests that are frequently mandated by legislatures and funding agencies are considered to be culturally-biased (particularly for students for whom English is not their first language and for rural and reservation students) and to emphasize those things that are least important to learn but easier to memorize. Current efforts to broaden the range of evaluation strategies will undoubtedly provide exciting models. These include such strategies as performance-based assessments, portfolios, checklists, observations, surveys, and teacher-made criterion-referenced tests.

Two aspects of evaluation seem particularly important. First, evaluation or assessment strategies must inform teaching. Criteria for mastery should be established by teachers and instruction should be structured to help students meet these criteria. Further, students should know what constitutes success. No secrets or "gottcha" tricks that raise anxiety, produce alienation, and place external controls on the learners! And second, evaluation should be geared toward the empowerment of students. Evaluation strategies should be used to help students understand their own learning better — what works for them; their strengths and weaknesses. In this way, evaluation informs teaching and learning and empowers the learner.

And last, recognizing that standardized tests will be a part of educational practice for some time,

it is both reasonable and caring to teach students how to "play the game" and be smart test-takers. They need to know what these tests measure and what they do not measure — and they do not measure worth, ability to learn, or potential. Neither do they measure some of a human beings' most important characteristics such as generosity, integrity, and courage.

Exemplary Programs

Much of this paper has been predicated on the assumption that the basic social studies curriculum for all students must be changed, and that the change envisioned is one that would support Native students in achieving self-esteem and self-determination. It has also assumed that ethnic studies, including both monocultural and broader multicultural courses should be offered in all schools. Further, tribal-specific courses which are designed to restore and retain traditional cultures should be provided for Native students. These various approaches to social studies education are different in focus but all are essential. Exemplary programs that provide all of these three components are difficult, if not impossible, to locate. But programs that have the potential to lead the way, to be models of excellence in history and social studies education, are present and educators are diligently working toward these goals.

Change comes slowly and Native people cannot afford to wait for the education establishment to make the changes that must be made. Restructuring seems to be more rhetoric than reality for too many schools. Where are the programs of promise? Where can good beginnings be found? How can we learn from our experience and the experiences of others?

Magnet schools and BIA contract schools are governed by Native people; their curriculum is designed by Native people; and they are freed from the goals and thinking of traditional American schooling, Euro-centric curriculum and pedagogy, and the controlling influences of outdated, rigid, and restrictive mandates. *They can dream; they can act; they can lead the way.* By building on their successes and learning from their errors, Native school board members, educators, parents, and Elders can find the answers so urgently needed. The national networks, recommended earlier in this paper, are an extremely important component in this effort.

> We have our unique religious beliefs as we have our unique philosophical concepts. We account for the constellations in the universe as we have our own accounts of history. We have a culture — language, values, beliefs, foods, costuming, and social patterns — and we have a means of transmitting that culture from one generation to the next. Adulthood was not attained by being ignorant in the ways of life. (Whiteman, 1978, p. 105)

Native people are not the only Americans who have found the pedagogy of the public school to be antithetical to the growth and development of their children. Parents, of all cultures, have left public schools to create alternative forms of schooling. The alternative school movement has been present in various forms throughout history serving the needs of families who find that many schools teach values that are unacceptable to them, treat children in ways that diminish their uniqueness, and encourage passivity and mediocrity rather than active inquiry, creativity, and lifelong learning. Native people would do well to explore the lessons learned by alternative schools. One prominent example would be the Waldorf schools that create a family atmosphere; rely on myth, legend, and story to teach; encourage creativity, cooperation, and initiative; and consider education to be a family endeavor.

And finally, there are glimmers of hope in unlikely places in the mainstream culture which ought to be encouraged. One prominent and affluent public school district in Colorado which serves approximately thirty thousand students (only about *forty-five* of which are Native) has taken some positive steps to educate their teachers and students about American Indians and Alaska Natives. Some of the things that this district has accomplished include the following.

- A teacher exchange between the district and a rural Navajo contract school has been developed. Teachers stay in each other's homes and team-teach in each other's classrooms. These teachers have formed strong personal friendships and children in these schools have found pen pals. Knowledge and attitudes have changed in *both* the Navajo and Anglo teachers. After four years of these exchanges, there are approximately 25 schools in the suburban school district who know about Native people and care about their future; they have changed their social studies curriculum; and they exhibit a powerful force in their particular schools regarding the teaching about Native people. This exchange has made a positive difference in the curriculum and instruction in both schools.
- Arrangements have been made to begin a student exchange, similar to the teacher exchange.

- All media specialists have been provided guidelines (Slapin & Seale, 1989) for the selection of materials related to Native people for their media centers. They are removing inappropriate materials.
- Inservice workshops regarding teaching about Native people are so popular that teachers must be put on a waiting list in hopes of participating. The workshops are taught by Native people in the metropolitan community. An additional inservice course for media specialists has been developed in Native literature.
- Kindergarten teachers have completely revised their "Indian" units.
- Strong relationships have been developed with the local Indian Center which has resulted in Native people coming into the classroom with greater frequency.
- Plans have been made to meet the unique needs of the Native students in the district. The activities will be planned by Native parents and community members.

No, it is not enough, nor is it revolutionary. But it is a strong beginning in changing the psychological environment and the social studies curriculum for Native children scattered throughout a large urban school system. District teachers have begun to recognize that assimilation is not the goal and that the attitudes, beliefs, and the curriculum that supports assimilation must be changed.

To meet the needs of urban teachers, the Denver Museum of Natural History, the Denver Art Museum, and the Denver Indian Center offer a summer workshop for teachers, utilizing the resources of each institution, that is filled to capacity each summer and continues to grow in importance. These institutions have provided leadership in reaching the non-Native teachers in the Denver metropolitan area, providing them with accurate information, extraordinary resources, and direct contact with the Native community.

Recommendations

Teacher preparation programs and inservice workshops should help prospective and practicing teachers be aware of the lifeways and worldviews of Native people. This can best be accomplished by personal and professional contact with Native people.

Non-Native teachers must have knowledge of cultural traditions, beliefs, values, communication patterns, and lifeways of Native people so that they can interact in a culturally familiar or sensitive way when linking course content to students' life experience, and extending cultural experiences to new learning. In schools where significant numbers of Native students are enrolled, Native leaders must assume leadership roles in helping non-Native teachers develop this knowledge. Printed materials and videos, produced by Native people, that assist in this effort should be made widely available.

Authoritarian teachers must be replaced by authoritative teachers. This means that teachers need to learn how to guide and assist rather than dominate and control. When teachers are "trained" themselves, they are likely to "train" their students. Training is not the same as educating. Therefore, instructors in teacher preparation courses and inservice activities must model this new role for teachers.

Preservice and inservice efforts should assist teachers in developing multiple teaching strategies which are likely to be more culturally relevant, including visual imagery, inquiry, cooperative learning, and the use of advance organizers and graphic organizers. Research indicates that a one-shot exposure in a workshop is not enough to sustain change efforts. Repeated practice, peer coaching, and administrative support are necessary to developing competency in new teaching strategies.

It is imperative for those who make social studies curriculum decisions to decide that which is *most important* to learn and then to devise evaluation strategies that are authentic and appropriate. These crucial decisions will inform and direct teaching and learning. This is important in the standard social studies curriculum, ethnic studies, and cultural studies. By authentic and appropriate, I mean demonstrations and performances that indicate growth and mastery in areas that are deemed important for Native students and that are congruent with Native values.

> ...[Teachers] ought not to "measure" according to narrow standards of proficiency. The Indian way is to value mistakes. A mistake is sacred in that, like victory, it is associated with an opportunity for wisdom. It supports life. (Hill, 1990, p. 6)

As a summary to this paper, the characteristics of a social studies curriculum for the 21st century as prepared and presented by the National Commission on the Social Studies in the Schools (1988) has been extended and modified to include those characteristics which should be present in the social studies curriculum for Native students.

Characteristics of a Social Studies Curriculum for the 21st Century

1. A well developed social studies curriculum must install a clear understanding of the role of citizens in a democracy and provide opportunities for active, engaged participation in civic, cultural, and volunteer activities designed to enhance the quality of life in the community and in the nation.

   Implications for Native Education
   The social studies curriculum for Native students must require experiences that engage students in reasoned civic action to enhance the quality of life in the local community, in tribal affairs, and in issues that impact Native cultures, traditions, and people.

2. A complete social studies curriculum provides for consistent and cumulative learning from kindergarten through 12th grade. At each grade level, students should build upon knowledge and skills already learned and should receive preparation for the levels yet to come. Redundant, superficial coverage should be replaced with carefully articulated in-depth studies.

   Implications for Native Education
   A K-12 scope and sequence for social studies curriculum, including knowledge, skills, values, experiences, and dispositions should be developed for Native students at the state, tribal, and/or local levels. The practice of coverage will be replaced with in-depth studies to insure cognitive and affective engagement and understanding. A wide range of evaluation strategies will be used to determine progress toward the achievement of curriculum objectives.

3. Because they offer the perspectives of time and place, history and geography should provide the matrix or framework for social studies; yet concepts and understanding from political science, economics, and the other social sciences must be integrated throughout all social studies courses so that by the end of 12th grade, students will have a firm understanding of their principles and methodologies.

   Implications for Native Education
   World history, national history, Native history, and tribal history as well as the relationship between time, place, and how people have lived and are living their lives will be the organizing focus of instruction. The major concepts, principles, and methods of the social sciences and the richness of the humanities will be integrated throughout the social studies curriculum. Students engaged in studying their tribal government, language, and traditional cultures will be learning the principles and methodologies of the social sciences in an authentic and relevant context.

4. Selective studies of the history, geography, government, and economic systems of the major civilizations and societies should together receive attention at least equal to the study of the history, geography, government, economics, and society of the United States. A curriculum that focuses on only one or two major civilizations or geographic areas while ignoring others is neither adequate nor complete.

   Implications for Native Education
   In addition to selective studies of other major civilizations and geographic areas, Native students will study the similarities among and differences between Native North and South American cultures and the cultures of other indigenous peoples throughout history.

5. Social studies provides the obvious connection between the humanities and the natural and physical sciences. To assist students to see the interrelationships among branches of knowledge, integration of other subject matter with social studies should be encouraged whenever possible.

   Implications for Native Education
   A holistic and interdisciplinary approach to social studies education for Native students should be emphasized. The importance of literature, art, music, philosophy, and language (especially Native languages) must be integral to instruction. Native knowledge in mathematics and natural and physical science can be integrated into the study of history and culture as well as in other areas of the curriculum.

6. Content knowledge from the social studies should not be treated merely as received knowledge to be accepted and memorized, but as the means through which open and vital questions may be explored and confronted. Students must be made aware that just as contemporary events have

been shaped by actions taken by people in the past, they themselves have the capacity to shape the future.

Implications for Native Education

Social studies instruction will require active involvement and social participation by students. Global, national, Native, tribal, and community issues will be addressed. Social studies education must contribute to Native students' sense of self-efficacy in matters of importance to them and to the maintenance of traditional cultures.

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